HOW TO LEARN

PHRENOLOGY,

WITH

Hints as to the Study of Character.

(ILLUSTRATED.)

BY

L. N. FOWLER,

Author of "Lectures on Man," "Marriage," "Phrenological Register," etc., etc.

NINTH EDITION.

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CHAPTER I.

PRINCIPLES OF PHRENOLOGY.

In beginning the investigation of Phrenology the student needs first of all to have a perfect understanding of the fundamental principles of the science.

They are—

I. The brain is the organ of the mind, or the physical instrument of thought and feeling.

II. The mind consists of a plurality of independent faculties or powers, each of which exercises a distinct class of functions.

III. The brain consists of as many different portions, called organs, as the mind does of faculties.

IV. The faculties are possessed originally in different degrees of power by different individuals and also by the same individual.

V. Other conditions being equal, the size of the brain and of each organ is the measure of their power of function.

With reference to the first principle, it is now very generally recognised that the brain is the organ through which mind is manifested. As regards the second and third principles, there are several proofs of it independent of the science itself. In the first place, a plurality of mental powers would allow much greater variety and perfection of the mental operations than

could be attained by the mind's being a single power. Secondly, if the mind were a single power, it could be doing only one thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we can attend to more than one thing at a time—that we can be looking and thinking, walking and talking, feeling and acting, etc., simultaneously. Thirdly, some

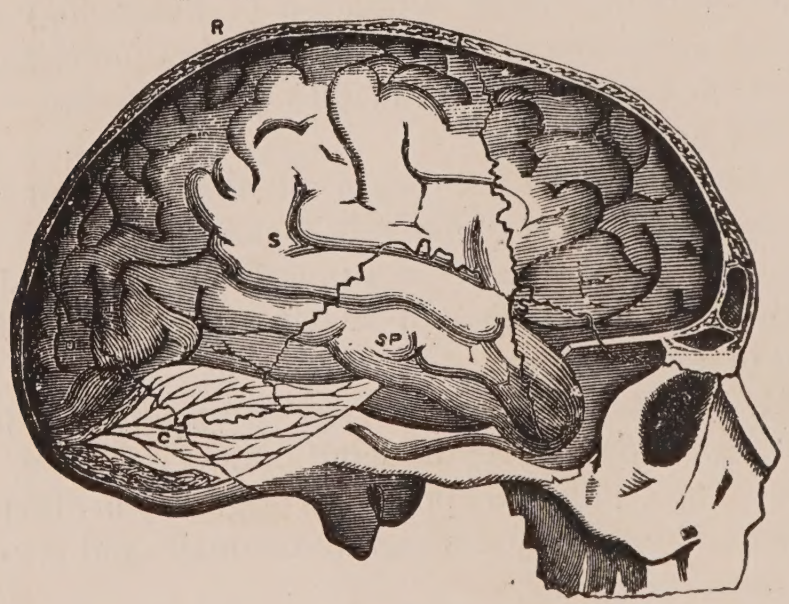

Fig. 1.—THE BRAIN.

C—The Cerebellum O—The Occipital Region
S—The Fissure of Silvius R—The Fissure of Rolando
SP—The Temporal Region

persons are often deranged only upon a single subject, while they are sane upon every other. Now, were the mind a single power and the brain a unity, sanity upon one subject and insanity upon another could not coexist; whereas, were it a plurality of powers, and the brain a plurality of organs, a given organ and its power

might be deranged, while the other organs and their faculties remained in a healthy state, which coincides with facts.

The proofs of the principle that the faculties are possessed by different individuals in different degrees of power or intensity are also of that positive *ad hominem* character that conclusively establish the truth of the phrenological doctrine, and the force of

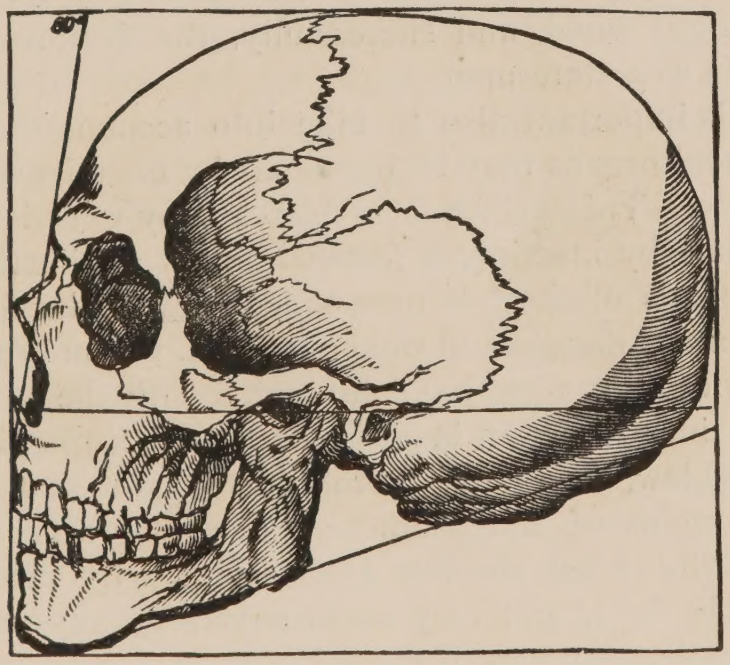

Fig. 2.—THE SKULL.

which no reflecting mind can gainsay or resist. No two men have the same kind and degree of talent; no two men can be found with the same amount and description of memory; so of temper, moral or social power, ingenuity, taste, intellectual gifts, &c.

So, in regard to the size of the brain: other things being equal, it is found to be the measure of the

aggregate amount of mental power. In other words, two men equal in other respects, but the one having a brain 21 inches in circumference and the other 24 inches, the latter would have greater aggregate power than the former, though the former might have more special talent than the other. For instance the man with a 21-inch brain might be a poet and be able to charm with his exquisite versification, and might appear a more famous man than the other, although he might wield, and successfully, the destinies of a nation as a statesman.

It is important also to take into account that the different organs may be increased by exercise, or the reverse. This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the labourer, sailor, &c., to the foot of the expert dancer and the pedestrian, to the breast of the rower, the right hand compared with the left, &c. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain? Some may decry it as impossible; but the fact is established by incontrovertible facts, and may be observed by any earnest and patient student of the science.

Phrenology also affirms that the brain shapes the skull, although the skull is a hard, bony case, sufficiently strong, under ordinary circumstances, for the protection of so delicate an instrument as the brain, the mass of which is soft and insensible, and is composed of two substances, one found almost exclusively in the interior, while the other forms the outer surface. Its internal portion is fibrous, while its outer is soft

and gelatinous. It is folded up into layers or furrows, called convolutions, which are expanded, by dropsy of the brain, into a nervous sheet or web. These convolutions allow a great amount of nervous matter to be packed up in a small compass, and their depth and size are proportionate to the amount of mind and talent. Thus in animals and idiots they are small and shallow; in men of ordinary talents, much deeper; while the dissectors of the brains of Cuvier, Lord Byron, and other great men, remark with astonishment upon their size and depth.

The brain is composed of two principal parts, the cerebrum, or large brain, and the cerebellum, or little brain. The latter lies to the back of and under the cerebrum (Fig. 1, c). The cerebrum is divided into two equal portions, called the hemispheres, both of which contain the same series of organs. In other words the brain is a double organ, just as the organs for sight, hearing, &c., are double; and it is possible for one hemisphere to be injured, and the mental operations be carried on properly by the other.

The skull, though a strong, is a changeable covering, and while it shields the brain from injury, it accommodates itself to the exigences of growth and development. It increases in size as the brain increases, and alters its shape with every change of the interior mass. A line drawn from the corner of the eye through the hole of the ear indicates with sufficient definiteness for all practical purposes the base of the brain (Fig. 2). The cerebellum is located in that portion of the back of the skull which lies under the said line.

CHAPTER II.

ANALYSIS AND CLASSIFICATION OF THE FACULTIES.

The Social Feelings.

1. AMATIVENESS.—The faculty of sexual love, lends attractiveness to the opposite sex, and gives the desire to marry and enjoy their company.

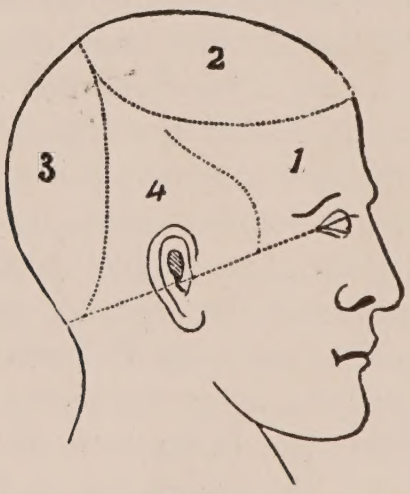

Fig. 3.

1—Intellectual Region 2—Moral 3—Social 4—Selfish

Excess: Tendency to grossness and licentiousness. *Deficiency:* Indifference to the other sex.

A. CONJUGAL LOVE.—The Monogamic faculty, giving a desire to reciprocate the exclusive love of *one*, constancy. *Excess:* Jealousy, extreme exclusiveness in attachment. *Deficiency:* Instability of affection.

2. PARENTAL LOVE.—The maternal, parental feeling. It disposes man and animals to give due attention to their offspring. It is most fully developed in woman, and the female sex generally. *Excess:* Tends to the spoiling of children by over-fondness and pampering; excessive attachment to pets. *Defi-*

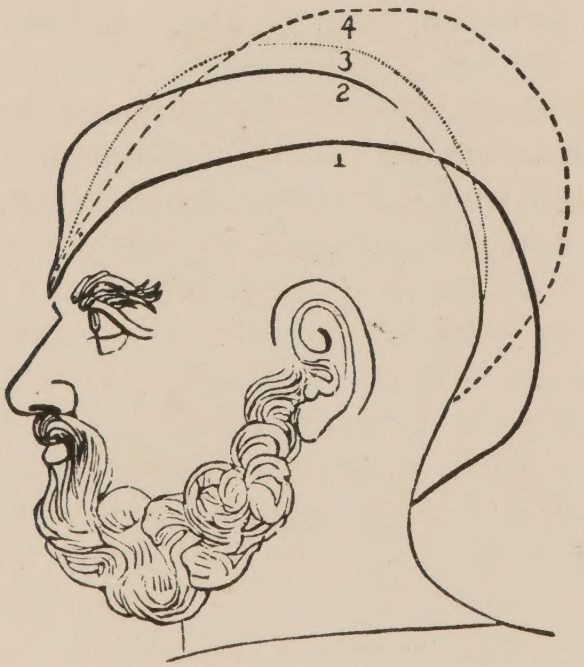

Fig. 4.

1—Alexander VI.—Intellect and moral region small, propensities, especially Amativeness, large. 2—Zeno, the Stoic—Small social faculties, moral and reasoning brain large. 3—Oberlin—High moral brain. 4—Philip II. of Spain—Intellect and moral feelings subservient to Firmness, Self-esteem, etc., giving arrogance and tyranny.

ciency: Dislike and neglect of the young; want of attachment to animals.

3. FRIENDSHIP.—The social feeling—desire for companionship, attachment, devotion to individuals

and society; gregariousness. *Excess:* Undue preference for certain individuals; too great fondness for company. *Deficiency:* Indifference to friendly or social interests.

4. INHABITIVENESS.—It is that element of mind which gives a desire for a home and a fixed place of abode, and tends to the formation of habits. It also gives rise to love of country, and, combined with the other social feelings, leads to clannishness and nationality. *Excess:* Undue exaltation of country and prejudice against others. Disability to change home and habits. *Deficiency:* A roving, unsettled disposition.

5. CONTINUITY.—Represents the power of mind which inclines us to give undivided and continued attention to one subject until it is exhausted. It gives patience and concentrativeness. *Excess:* Prolixity, absence of mind, disinclination to change from one subject to another. *Deficiency:* Excessive fondness for variety, lack of application, leading to superficiality in study.

The Selfish Propensities.

E. VITIATIVENESS.—Love of life, desire to exist, tenacity of life, desire to avoid death, enjoyment of life. *Excess:* Dread of death. *Deficiency:* Indifference to life.

6. COMBATIVENESS.—Courage, boldness, defence, resistance, defiance, spirit, resolution, self-protection, spirit to overcome. *Excess:* A quick, fault-finding, contentious disposition. *Deficiency:* Cowardice, tameness, lack of spirit.

and to extravagant and visionary expectations. *Deficiency:* Gives a tendency to despondency, gloom, and melancholy.

17. SPIRITUALITY.—Faith, trust, and a satisfied state of mind arising from a settled dependence or reliance on the nature of things, is the happy result of this faculty. It also gives a love of the marvellous

Fig. 5.—Canon Kingsley.—High moral brain.

and imaginative power. *Excess:* Superstition, credulity. *Deficiency:* Scepticism, unbelief.

18. VENERATION.—Aspiration, adoration, sense of holiness; respect for superiority, greatness, age and antiquity; filial love. Has a high moral influence

upon the character, giving an intense aspiration for that which is supreme in holiness, purity, and merit. It has a most powerful influence in restraining and directing the passions, affections, and intellect. *Excess:* Idolatry, undue deference, a morbid worship of antiquity. *Deficiency:* Disregard for sacred things; and for the aged and venerable.

19. BENEVOLENCE.—Liberality, charity, sympathy, tenderness, kindness, philanthropy; desire to do good, and to improve and reform mankind; interest in progressive measures, and what is being done for the

Fig. 6.—Hagarty (Murderer).—Low moral brain.

benefit of others. *Excess:* Morbid generosity and sympathy. *Deficiency:* Indifference to the wants of others, lack of kindness and sympathy, selfishness

Perfecting Group.

20. CONSTRUCTIVENESS.—Ingenuity, contrivance, dexterity, versatility of talent in business, art, and mechanics. It is pre-eminently a mechanical faculty,

but it takes many forms besides that of machine-making. In some temperaments it aids in the construction of pictures, poetry, orations, lectures, books, garments, houses, ships, plans, schemes, and in employments demanding manual or mental dexterity. *Excess:* An inveterate disposition to tinker and contrive. *Deficiency:* Inability to use tools, lack of mechanical skill or aptitude.

21. IDEALITY.—The æsthetic faculty, or love of the beautiful and perfect. In some instances, when this organ is very large, the person is more nice than wise. It is powerful in poetry, in literature, the arts, and all that is refining, pure, and expanding. It is generally either uncultivated or misdirected. *Excess:* Fastidiousness, romance. *Deficiency:* Lack of taste, coarseness, vulgarity.

B. SUBLIMITY.— Consciousness of the sublime, grand, infinite, wild. Those who are large in the region of Sublimity and Ideality are sometimes very imaginative and impractical. They live too much in dreamland, and find the common objects of life scarcely up to their expectations. *Excess:* Leads to exaggeration in conception and description. *Deficiency:* Inability to appreciate anything on a large scale.

22. IMITATION.—Ability to copy, imitate, and mimic. It gives versatility of manner and enables us to adapt ourselves to society by copying manners. It helps the actor in representing character, and is one of the chief channels by which we take on knowledge, and benefit by surrounding influences. It is very active in the young. *Excess:* Servile imitation, lack

of individuality. *Deficiency:* Oddity, lack of conformity, inability to imitate and copy.

23. MIRTHFULNESS.—Sense of the incongruous, absurd, and ludicrous; wit, fun, humour. *Excess:* Gives a tendency to laugh at and ridicule subjects held sacred by others. *Deficiency:* Inability to perceive a joke, indifference to wit and humour.

Intellectual Faculties. Perceptive Organs.

24. INDIVIDUALITY.—Power of observation, desire to see, examine, and identify objects in nature or ideas, and their individual existence and usefulness. This is a very indispensable organ in the acquisition of physical knowledge, or distinctness of conception on any scientific subject. *Excess:* Prying curiosity and inquisitiveness. *Deficiency:* Shortness of observation, lack of memory of things seen.

25. FORM.—Sense of shape, configuration, and outline, recollection of faces, family resemblances and expressions. It aids in reading, spelling, and committing to memory. *Excess:* Undue sensitiveness to irregularity, and want of harmony in shapes. *Deficiency:* Forgetfulness of faces and forms, inability to draw and fit accurately.

26. SIZE.—Cognizance of bulk, proportions, parallels, distances, and perspectives, ability to measure by the eye and to see the fitness and adaptation of parts. *Excess:* A constant comparison of size and proportion. *Deficiency:* Inability to estimate size and distance.

27. WEIGHT.—Adapts man to the laws of gravity, whereby he judges of the weight of things, strength

of materials, and to balance himself in walking or in an elevated position. *Excess*: Disposition to climb and attempt hazardous feats of balancing. *Deficiency:* Inability to judge of weight, clumsiness in walking, &c.

28. COLOUR. — Perception and recollection of colours, judgment and delight in matching and arranging them, and in knowing and remembering

Fig. 7.—Sir John Herschel.—Large perceptive faculties.

things by their colour. *Excess:* Fastidiousness about colours. *Deficiency:* Inability to distinguish colours, "colour blindness."

29. ORDER.—Method, system, arrangement, neatness, ability to adapt means to ends, and to lay out work, and work by rule. *Excess:* Undue neatness. *Deficiency:* Leads to slovenliness, disorder, and general lack of method.

30. CALCULATION. — The power to enumerate,

reckon, and remember figures and dates. *Excess* Disposition to count and calculate everything. *Deficiency:* Lack of talent in relation to numbers.

31. LOCALITY.—Cognizance of place and memory of where things are seen. It gives geographical talent, desire to travel, explore and see new places, and ability to find one's way. *Excess:* An excessive predilection for travel and seeing new places. *Deficiency:* Poor memory of locality, liability to lose the way.

32. EVENTUALITY.—Consciousness of what is going on, memory of facts, events, and stories. With time and calculation, gives memory of dates. *Excess:* A tedious relation of facts and stories. *Deficiency:* Lack of memory of events.

33. TIME.—Sense of the duration, succession, and lapse of time, musical measure and rhythm, memory of ages and times when things occurred, consciousness of the value of it. *Excess:* Undue particularity in matters relating to time. *Deficiency:* Inability to keep time, lack of punctuality.

34. TUNE.—Sense of sound and music, modulation in speaking, reading, and singing, harmony and melody, sense of emphasis and pronunciation, ability to appreciate differences in sounds, accent, and tone. *Excess:* Disposition to sing, whistle, or play at improper times and places. *Deficiency:* Inability to distinguish or appreciate music.

35. LANGUAGE.—Power to express thoughts, feelings, and emotions by words, ability to repeat verbatim and tell what one knows. Verbal memory. *Excess:* Redundancy of words, verbosity, garrulity. *Deficiency:* Lack of verbal expression, inability to converse.

Reasoning Faculties.

36. CAUSALITY. — The ability to comprehend principles, to think abstractly, to understand the why and wherefore of things, and to synthetize, originality; the *à priori* power of reasoning. *Excess:* Leads to too much theorising and philosophising. *Deficiency:*

Fig. 8.—Dean Stanley.—Large reflective faculties.

Weakness of judgment; inability to think, plan, or reason.

37. COMPARISON.—The analyzing, criticising, illustrating, comparing, inquisitive, adapting faculty. It gives the ability to study the relations between one

subject and another; to appropriate knowledge. *Excess:* Leads to captious criticism, fault-finding, and unnecessary "hair-splitting" in argument. *Deficiency:* Inability to reason by analogy, and to quickly note the relations and adaptations of things.

C. INTUITION. — The power to discern motives, character, and qualities; also to predict and foresee, and to say and do the right thing at the right time and in the right way. *Excess:* Suspicion, too keen criticism of character. *Deficiency:* Indiscriminating confidence in appearances; liability to be taken in.

D. AGREEABLENESS. — Persuasiveness, pleasantness, blandness, youthfulness, ability to interest and entertain others, and to be agreeable and manifest suavity of manner. *Excess:* Affectation, subserviency. *Deficiency:* Lack of ease of manner, staidness, old-fashionedness.

CHAPTER III.

THE TEMPERAMENTS, AND HOW TO JUDGE OF THEM.

There are many conditions upon which normal manifestations of mind depend. Among them are quality and texture of organisation, health, balance of power, activity, excitability, discipline, education, diet, habits, temperament, &c. The student, indeed, needs to take into account every part of the organisation. The temperaments usually recognised by phrenologists are three: the Vital, Motive, and Mental.

The Vital temperament embraces the heart, lungs, stomach, liver, bowels, and that entire system of internal organs which creates life-force.

The vital apparatus forms first, and deposits the material for forming the other portions; is more active during juvenility than the other parts; sustains the whole animal economy; is the source of all power and energy; creates animal heat; resists cold and heat, disease and death; and re-supplies muscle,

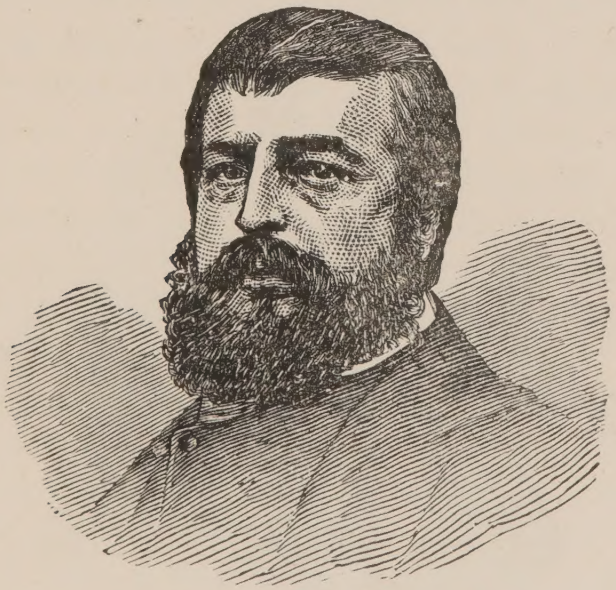

Fig. 9.—Meissonier.—Vital temperament.

brain, and nerve with that life-power expended by their very exertion. It is to the man what fire, fuel, water, and steam are to machinery—the *vis animæ*, the *primum mobile*—the first great pre-requisite of life itself and all its functions.

Its decided predominance is accompanied by a round head, well developed at the base, large Ama-

tiveness, Acquisitiveness, Alimentiveness, Benevolence, and Language; large organs of the animal propensities generally; a rapid widening of the head from the corners of the eyes to the tips of the ears; side-head spherical and well filled out; forehead generally full or square, and broad rather than high; perceptive organs large, and all the organs short and broad rather than long or pointed.

The Motive temperament embraces the motor apparatus of the body. Motion is a necessary, an

Fig. 10.—Lincoln.—Motive temperament.

integral part and parcel of life itself. What could man do, what be, without it? How walk, work, or move? How even breathe, digest, or circulate blood? —for what are these, indeed all the physical functions, but *action* in its various phases? And this action is effected by means of bones and muscles or fibres, the

fleshy portions of the system. These bones constitute the foundation on which the muscular superstructure is built, are articulated at their ends by the joints, and firmly bound together by ligaments, yet allowed free motion. Toward the middle of these bones the muscles are firmly attached, so that when they contract they give motion to the end of the bone opposite the belly of the muscle. These muscles, of which there are some 527 in the human body, constitute the lean meat or red flesh of all animals, and are rendered red by the immense number of minute blood-vessels which are ramified upon every fibre of every muscle in order to re-supply that vital power which is expended by its exercise. The contractile power of these muscles is truly astonishing, as is evident from the wonderful feats of strength and agility of which a man is capable ; and that, too, though these muscles act under a great mechanical disadvantage.

These bones and muscles collectively constitute the framework of the system—give it its build and form —are to the man what the timbers, ropes, and pulleys are to the ship, and constitute the Motive temperament. Its predominance confers *power* of constitution, and strength of character and feeling.

The Motive temperament produces great physical strength, endurance and power both of body and mind, with great force and energy of mind and character. Its signs are a bony, muscular, athletic frame, black hair, dark skin, dark eyes, a strong, steady pulse, hardness of flesh, bones projecting, &c.

The Mental temperament embraces the brain and nerves, or that portion of the system called into ex-

ercise in the production of mind as such—thought, feeling, sensation, memory, &c.

The brain consists at first of a mere ganglion of nervous matter, formed at the top of the spinal column. To this additions are made upward and forward, forming, successively, the brains of various animals, from that of the fish and toad, through that of the dog and monkey, up to the perfectly developed

Fig. 11.—Fanny Forrester.—Mental temperament.

brain of the human adult. Let it be observed that the base of the brain, or the animal organs, which alone can be exercised by infants, are developed first, while Benevolence, Amativeness, Veneration, Constructiveness, and some others which cannot be exercised by them, are not developed till some years after birth.

The Mental temperament gives clearness of perception, quickness of mind and body, susceptibility to

excitement, with less power and endurance. Its signs are light, fine, and thin hair, a thin, clear, delicate skin, smaller frame, head relatively large, small chest, rapid, but not hard or strong pulse, &c.

The Mental predominant, with a large share of the Motive and Vital, combines a great amount of power and endurance of mind and body, with great activity and excitability, and is more favourable to intellectual pursuits and vigour of thought and feeling than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating.

The Motive, combined with the sanguine form of the Vital, is not an unfavourable temperament, nor particularly favourable, but while it gives a great amount of mental *power*, it is frequently, though not always, coupled with some manifest deficiency.

The Mental Motive unites great power with great activity, and, although it seldom gives great brilliancy, it produces that *kind* of talent which will stand the test, and shine in proportion as it is brought into requisition. A good share of the sanguine added, is more favourable to the manifestations of mind, and also of physical power, than probably any other.

The Motive, combined with the lymphatic form of the Vital, gives considerable power of mind and strength of body, accompanied with so much heaviness and indolence as to be less favourable; yet, if one with this temperament acts under strong excitement, his efforts tell with power upon the object in view.

The Mental-Sanguineous, with but little of the Motive, gives extreme intensity of action, and per-

haps brilliancy of talent, with vivid feelings and conceptions; yet, for want of the strength imparted by the Motive temperament, the mental operations will be flashy, vapid, and too intense to remain long

Fig. 12.—Thackeray.—Well balanced temperament.

enough to amount to much, the activity being too great for the strength.

A fair balance of the temperaments, all things considered, is the best for combining at once power and endurance.

CHAPTER IV.

HOW TO FIND THE ORGANS.

Phrenology is pre-eminently a science of observation. Observation discovered it; observation and analysis must perfect it. Those who will apply these methods to its investigation must be convinced of its truth. The great difficulty under which phrenology labours at the present time, the chief bar to its progress, is that people will not look for themselves, and that scientific men, who carefully weigh every fact in other departments of investigation, allow their prejudices to override their judgment in respect to this science, and are satisfied with repeating the most puerile objections. One gentleman, a professor, has made himself somewhat noted for his anti-phrenological writings, and yet those very writings prove that he does not know the location of the organs.

It is very essential, therefore, that those who begin to study phrenology should in the outset make themselves accurately acquainted with the position of the organs on the head, and how to judge of their relative size. This knowledge is not gained at once, and after the organs are known, both shrewdness and experience are requisite to estimate the influence of a faculty in the character. The first thing, however, is to learn where the organs are, and the following directions, if patiently observed, will lead to the desired result.

Let us take for our starting-point the outer angle of the eye, and draw a line to the middle of the top of the ears, and Destructiveness is exactly under this point, and extends upward about half an inch above the top of the ears. In proportion to its size will the head be wide between the ears. When Secretiveness is small and Destructiveness large, there will be a horizontal ridge extending forward and backward, more or less prominent, according to the size of the organ.

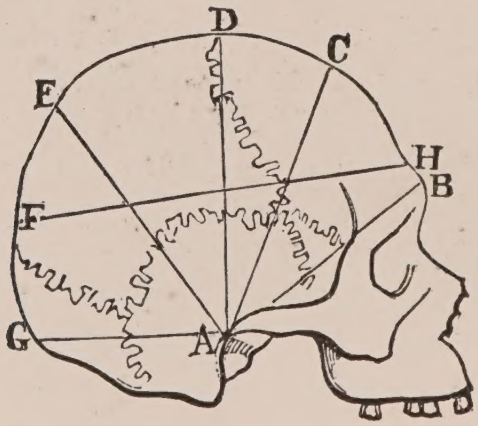

Fig. 11.

Outline of the Skull, showing the different regions.—Lines A B and A C indicate the extent of the intellect; A C and A E the extent of the moral; A E and A G the social; F H divides the moral from the basal faculties

Secretiveness is located three-quarters of an inch above the middle of the top of the ears. When this organ is large, it rarely gives a distinct projection, but simply fills and rounds out the head at this point. When the head widens rapidly from the junction of the ears as you rise upward, Secretiveness is larger

than Destructiveness; but when the head becomes narrower as you rise, it is smaller than Destructiveness.

To find these two organs, and their relative size, place the third finger of each hand upon the head, just at the top of the ears; let the lower side of the third finger be even with the upper part of the ear; that finger then rests upon Destructiveness. Then spread the second finger about one-eighth of an inch from the other, and it will rest upon Secretiveness. Let the end of your longest finger come as far forward as the fore part of the ears, and they will then rest upon these two organs.

Following the same line, starting from the outer angle of the eye, to the top of the ears, and extending it straight backward an inch and a half to an inch and three-quarters, and you are on Combativeness. This organ starts about midway to the back part of the ears, and runs upward and backward towards the crown of the head. To ascertain its relative size, steady the head with one hand, say the left, and place the balls of your right fingers upon the point specified, letting your elbow be somewhat below the subject's head, which will bring your fingers directly across the organ. Its size may be ascertained partly from the general fulness of the head, and partly from its sharpness, according as the organ is more or less active.

To find Parental Love extend this line straight back to the middle of the back head, and you are on the organ; and in proportion as the head projects backward behind the ears at this point, will this organ be larger or smaller.

Inhabitiveness is located three-fourths of an inch

above Parental Love. When Inhabitiveness is large, and Continuity is moderate, there will be found a prominence somewhat resembling an angle of a triangle, at the middle of the head, together with a sharp prominence at this point. But when Inhabitiveness is small, there will be a depression just about large enough to receive the end of a finger, with the bow downward.

An inch on each side of this point is Friendship. When Friendship is large, especially if Inhabitiveness and Continuity are small, there will be two swells, somewhat resembling the larger end of an egg; but if small, the head will retire at this point.

Continuity is situated directly above Inhabitiveness and Friendship. Its deficiency causes a depression resembling a new moon, with the horns turning downward, surrounding the organs of Inhabitiveness and Friendship. When Continuity is large, however, there will be no swell, but simply a filling out of the head at this point.

Amativeness may be found in this way: Take the middle of the back part of the ears as your starting-point; draw a line backward an inch and a half, and you are upon the organ.

To find Cautiousness take the back or posterior part of the ears as your starting-point. Draw a perpendicular line, when the head is erect, from the extreme back part of the ear, straight up the side of the head, and just where the head begins to round off to form the top, Cautiousness is located.

To find Alimentiveness take the upward and forward junction of the ear with the head as your starting-

point; draw a line half an inch forward, inclining a little downward, and you are upon this organ. Then rise three-quarters of an inch straight upward, and you are on that part of Acquisitiveness which gets property. Yet a better rule for finding it is this: Find Secretiveness in accordance with the rule already given, and Acquisitiveness is an inch forward of the point, and about an inch above the middle of the tip of the ear. Or thus: Take the middle of the top of the ear for your starting-point; draw a perpendicular line an inch upward, and you are on Secretiveness; then about an inch forward, and you are on Acquisitiveness. When the head widens rapidly as you pass from the outer angles of the eyes to the top of the ears, Acquisitiveness is large; but when the head is thin in this region, Acquisitiveness is small.

Sublimity, Ideality, and Constructiveness can be found by the following rule: First find Cautiousness as already directed; then pass directly forward an inch, and you are on Sublimity; extend this line on another inch, and you are on Ideality; then an inch downward brings you upon Constructiveness.

It should be remembered that Cautiousness, Sublimity, and Ideality are just upon the round of the head, or between its top and sides. Usually the head is much wider at Cautiousness than at Sublimity, and at Sublimity than Ideality. When, however, the head is as wide at Ideality as at Cautiousness, the subject will possess unusual good taste, purity, refinement, elevation, and personal perfection.

Firmness can best be found by the following rule: Let the subject sit or stand erect, and hold the head

in a line with the spinal column. Taking the opening of the ear as your starting-point, draw a line straight upward till you reach the middle line on the top of the head, and you are on the fore part of Firmness. When this organ is large, and Veneration small, its forward termination resembles in shape the fore part of a smoothing-iron, rapidly widening as it runs backward. The organ is usually about an inch and a half long.

Self-Esteem is an inch and a half backwards of Firmness. Its upper part gives a lofty aspiring air, magnanimity, and a determination to do something worthy; while half an inch farther back is that part of Self-Esteem which gives WILL, love of liberty, and a determination not to be ruled.

Approbativeness is situated on the two sides of Self-Esteem, about an inch outwardly. These two lobes run backward toward Friendship, and upward toward Conscientiousness.

The relative size of Approbativeness and Self-Esteem may be found thus: Place one hand, say the left, upon the forehead, to steady the head; point the finger from above directly down upon Firmness; then move it two inches directly backward, and place the balls of the second and third fingers upon the points just found. When Self-Esteem is small, these balls will fall into the hollow which indicates its deficiency, while the ends of the fingers will strike upon the swells caused by Approbativeness, when this organ is large; and the middle of the second joint of these fingers will apprehend the size of that lobe of Approbativeness which is next to it. Or thus: Stand

behind the subject, and so place your fingers upon his head that the second finger shall reach upward to the back part of Firmness; then lay the first and second joints of that finger evenly with the head, and place the first and third fingers upon the head alongside of it. When Self-Esteem is larger than Approbativeness, the second finger will be pushed up farther than the others; but when the two lobes of Approbativeness are larger than Self-Esteem, the second finger will fall into a hollow running up and down, while the first and third fingers will rest upon the two lobes of Approbativeness. Or thus: In nineteen females out of every twenty, Approbativeness will be found considerably larger than Self-Esteem; and by applying this rule to their heads, a hollow will generally be found at Self-Esteem, and a swell at Approbativeness, by which you can localise these organs; and a few applications will soon enable you to form correct ideas of their appearance when large and small.

Hope and Conscientiousness are found thus: The line already drawn to find Firmness passes over the back part of Hope, which is on each side of the fore part of Firmness, while Conscientiousness is just backwards of that line, on the two sides of the back part of Firmness, and joins Approbativeness behind. As these two organs run lengthwise from Firmness down toward Cautiousness, and are near together, it is sometimes difficult to determine which is large, and which small.

Veneration is on the middle of the top of the head, or about an inch forward of the point already des-

cribed for finding Firmness; while Benevolence is about an inch forward of Veneration. When, therefore, the middle of the top-head rounds out and rises above Firmness and Benevolence, Veneration is larger than either of these organs; but when there is a swell at Benevolence, and a depression as you pass backward in the middle of the head, and another rise as you pass still farther back to Firmness, Veneration is smaller than Benevolence or Firmness.

Spirituality is located on each side of Veneration. It may be found by the following rules: Standing behind the subject, who should be seated, so place your fingers that the first fingers of each hand shall be about an inch apart, that the ends of your second fingers shall be about three quarters of an inch forward of a line drawn across the middle of the head from side to side, and the balls of your fingers will be on Spirituality. Or, reversing your position, so as to stand in front of the subject, so place your hands that the first fingers of each hand shall be as before, about an inch apart, and the ends of your longest fingers shall just touch the fore part of Hope, and the balls of your second and third fingers will rest on Spirituality. This organ is generally low, so that it may usually be found by that depression which indicates its smallness. When it is large, the head is filled out in this region, instead of sloping rapidly from Veneration. Its two lobes are about an inch on each side of Veneration, and directly above Ideality.

Imitation is upon the two sides of Benevolence, directly forward of Spirituality. The best rule for finding it is this: Standing in front of the subject,

place your hands so that the first fingers of each hand shall be separated about three-quarters of an inch, and the end of your longest finger shall reach a line drawn through Veneration and Spirituality—that is, through the middle of the head from side to side—and the balls of your fingers will be on Imitation. It will be found larger in children than adults; so that the ridge usually found in their heads at this point may be taken as the location of this organ. It runs from Benevolence downward towards Constructiveness.

We will next take the intellectual lobe. Take the root of the nose as your starting-point; the first organ met in passing upward is Individuality. It is between the eyebrows, and when large, causes them to arch downward at their inner termination, and that part of the head to project forward. Eventuality is three-quarters of an inch upward, and slightly below the centre of the forehead, which in children is usually large, and in adults frequently small. From this centre of the forehead, Comparison extends upward to where the head begins to slope backward to form the top of the head; at which point, or between Benevolence and Comparison, Human Nature is located. Agreeableness is located about an inch on each side of the organ of Human Nature, and is usually small, so that we can ascertain its location by observing its deficiency. When both of these organs are large, the forehead will be wide and full as it rounds backward to form the top-head, or where the hair makes its appearance. Causality is situated about an inch on each side of Comparison, and Mirthfulness about three-quarters of an inch still

farther outwardly, towards Ideality. Form is located internally from Individuality, just above, and partly between, the eyes, so as to set them wider apart, in proportion as it is the larger.

Size is located just in the turn between the nose and eyebrows, or beneath the inner portion of the eyebrows; and when large, causes their inner portions to project outward over the inner portion of the eyes, like the eaves of a house, giving to the eyes a sunken appearance. Size can generally be observed by sight, yet if you would test your sight by touch, proceed as follows: Place the end of your thumb against the bridge of the nose, with the lower part of your hand turned outward, and your thumb lying nearly parallel with the eyebrows, and the ball of your thumb will be upon Size. When this organ is large, there will be a fulness in this region, as if half a bean were beneath your thumb.

To find Weight and Colour, proceed as follows: Let the eyes be directed straight forward, as if looking at some object; draw an imaginary line from the middle of the eye to the eyebrow; Weight is located internally from this line beneath the eyebrows, while Colour is located beneath the eyebrows, just outwardly from this line. Order is located just externally to Colour, and Time partly above, and between Colour and Order.

Calculation is situated beneath the outer termination of the eyebrows, and in proportion as they are long and extend backward of the eye will this organ be more or less developed. Three-fourths of an inch above the outer angle of the eyebrow, Tune is located. Spurzheim's rule for finding it is this: "Stand directly

before the subject, and if the head widens over the outer eyebrow as you rise upward, Tune is large; but if you observe a hollow at this point, Tune is small. I have generally found this organ small in adults, so that it is difficult to find its relative size, but in children it is very easily found. Its decline is consequent on its non-exercise. Time and Tune join each other, while Time, Tune, and Mirthfulness occupy the three angles of a triangle, nearly equilateral, the shortest side being between Time and Tune."

Language is located partly above and partly behind the eyes. When it is large, it pushes the eyes downward and outward, and of course pushes them forward, which gives them a full and swollen appearance, as if they were standing partly out of their sockets, and causes both the upper and under eyelids to be wide and broad. When the eyes are sunken, and their lids narrow, Language will be found small.

By following these rules exactly and specifically, the precise location of the organs can be ascertained, and a few observations upon heads will soon enable the student to judge of the appearance of the respective organs, when they are large, small, or medium in size. Some slight allowances are to be made, however, in calculating the size of the head, or the relative size of the organs. Thus, the larger Combativeness is, the longer the line from Combativeness to the ear; yet large and small Combativeness do not vary this line over from a quarter to half an inch.

Probably the most difficult point of discrimination is between Hope and Conscientiousness, and it should be distinctly borne in mind that Hope is generally placed too far forward.

CHAPTER V.

COMBINATION OF THE FACULTIES.

The different faculties of the mind rarely act singly, but in groups, thus greatly augmenting or modifying the power of each other. This explains and unfolds the true philosophy of phrenology, and the cause of the great diversity of character existing among men. Thus Combativeness acting alone is brute force, or querulous pugnacity; but directed by Causality, opposes only when there is abundant reason and occasion for opposition, and then in the most effectual manner; and with Conscientiousness added, becomes moral courage, defends the truth, advocates the right, opposes the wrong, &c.; and with Benevolence also added, defends the weak, the poor, and the oppressed, resists oppression, and advocates reform, philanthropic measures, &c. Combativeness with Acquisitiveness and without Approbativeness, defends money but not character, and *vice versa;* with Friendship, defends friends; with Philoprogenitiveness, children; with Inhabitiveness, home; with Veneration, one's religious belief; with Conscientiousness, moral rights; with Self-Esteem, personal rights, &c.; with Mirthfulness and Language, gives sarcasm; with Secretiveness and Amativeness, *double entendre;* with Order, frets at disorder; with Firmness, pushes its plans; and thus of its other combinations, changing its character with every new combination.

The influence of the various combinations of faculties upon the character constitutes one of the most important features of phrenology. One in whom the occipital region (or the organs of the propensities and propelling powers) is much larger than the frontal region will have proportionally more of feeling than reason, of passion than intellect, of propelling than directing power, of efficiency than depth and strength of intellect, of mental sail than ballast, of zeal, energy, and action than judgment, of the animal than of the intellectual and moral qualities; but when the occipital portion is smaller than the frontal, the character will be directly the opposite.

One in whom the basilar or lower region greatly predominates over the coronal or upper, will possess great force and efficiency of character, a ready talent for business and study, and strong passions applied to selfish purposes, but accompanied with less morality and elevation of character and feeling, less depth of intellect, with less of the moral, religious, and human sentiments; and yet, with full Comparison and Causality, may be capable of conducting and effecting important operations. This portion of the brain is generally larger in men who distinguish themselves in the world.

One who possesses a much greater development of the moral and intellectual organs than of the propensities, will have goodness, with less greatness or force of character, morality and virtue, joined with want of impetus, if not of efficiency; he will have fine talents, and a love for moral and intellectual pursuits, accompanied with so much modesty and dependence, if not

actual tameness of character, that he will not be likely to rise in the world unless pushed forward by others, but may then distinguish himself; he will be amiable and sentimental, if not eminently pious, yet effect but little.

One having large or very large organs of the propensities and of the religious sentiments, and reasoning faculties only moderate or full, may struggle hard against the current of his propensities, yet will be liable to be often overcome by it; he will endeavour to lead a virtuous, Christian life, yet will be sometimes guilty of gross inconsistencies, and apt to take contracted views of religious subjects, and indulge, alternately, both classes of organs; but, with the moral and reasoning organs equally large, will be obliged to struggle hard, yet will generally struggle successfully, against "his easily besetting sins," and, in general, be consistent in his religious belief and practice.

One having the propensities well developed, with *very large* moral and intellectual organs, will combine great strength of mind with much energy of character, directed by the human sentiments, and applied to the advancement of moral and benevolent objects, and be a talented and useful member of society, yet have many faults. One with the propensities and the intellectual organs large or very large, and the moral deficient, will combine great power and energy of mind with much depravity of character, and never lack means by which to gratify his selfish passions. One having some of each class of organs large or very large, will present seemingly contradictory phases

of character. He will often do what he afterward regrets, and be subject to a constant and severe "warfare between the flesh and the spirit."

One having the perceptive organs generally large or very large, and the reasoning organs only full, will have a mind well stored with facts, and a desire to see and know, a thirst for general information, and a facility in acquiring it, an ability to attend to details, and a popular, practical, business talent, but will lack depth, judgment, originality, and penetration of mind. He may execute well, but cannot adapt means to ends, nor superintend complicated operations; may possess versatility of talent, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly, nor readily comprehend first principles, nor bear sounding.

One with the reflecting organs large or very large, and the perceptive only moderate or small, or with the upper portion of the forehead much larger than the lower, will think more than he observes or communicates. He will have much more to do with ideas than with facts, with fundamental principles and the general bearing of things than with their details and minutiæ, with the abstract relations than with the qualities of things, with thoughts than words. He may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and be unable to employ his powers to good advantage, or show what he is, except in a certain sphere. One having the perceptive and reasoning organs both large or very large, and a large and active brain, will have a uni-

versal talent, and a mind well balanced and well furnished with both facts and principles; will be a general scholar, and, with a respectable development of the propensities, possess a decidedly superior intellect, and be capable of rising to eminence. One with an even head, in which all the parts are respectably developed, will have few prominent traits of character, and few excesses or deficiences; will do a fair business, take his character from surrounding circumstances, and pass quietly through life; but, if the brain is large and very active, and external circumstances are favourable, he will be a universal genius—great in everything, and without any weak points of character, and capable of swaying a general and a commanding influence.

One with an even and peculiar head, will possess a *sui generis* character. He will be notorious for his peculiarities of talents and disposition, his excesses and deficiencies, and his strong and weak points. He will present opposite phases of character, cut a bold and commanding figure wherever he moves, and often effect something important.

The combined action of the several organs has, also a very important influence upon the character and the mental manifestations, particularly in directing them. Self-Esteem large or very large, for example, combined with still larger moral and reasoning organs, and with smaller propensities, imparts a dignity, manliness, and high-mindedness which scorns everything mean, low, and degrading; while the same degree of Self-Esteem, joined with weaker moral and reasoning faculties, and stronger selfish propensities, makes its posses-

sor proud, conceited, haughty, and domineering. The same principle applies to Amativeness, Combativeness, Destructiveness, Secretiveness, Firmness, Approbativeness, &c., and, in determining character, is as important, at least, as any other.

The larger organs control and direct the smaller ones, and also give the stamp and direction to the whole character, while the smaller organs, in proportion to their strength, modify the action of the larger. Thus, one having Combativeness and Destructiveness large, with large or very large Self-Esteem, will employ the former to avenge personal injuries, promote selfish interests, domineer over others, &c., but, with Self-Esteem only moderate or full, and Benevolence and Conscientiousness large, will seldom resent personal injuries; yet will be very spirited in maintaining the cause of justice, truth, and humanity, in defending suffering innocence, punishing the aggressor, advancing moral and philanthropic causes, &c. With large or very large Acquisitiveness, he will employ these organs in defending his property, and in prosecuting, with energy, his money-making projects; with large or very large intellectual organs, in the vigorous pursuit of intellectual acquirements, in spirited debate, or fearless declaration of opinion; with moderate Self-Esteem and large or very large Adhesiveness and Benevolence, in defence of friends, while he himself patiently endures oppression, &c. The combinations of the faculties are innumerable, especially when taken in connection with the temperament, education, external circumstances, habit, &c., of different individuals.

CHAPTER VI.

SOME OBJECTIONS TO PHRENOLOGY ANSWERED.

There is a long list of objections brought against phrenology by one class of persons or another. But these objections are constantly changing. The stock objections that were for ever being urged years back, are now seldom or never heard, while new ones are from time to time cropping up, according, for the most part, as the objector's ignorance lies in one direction or another.

At one time the religious world were chiefly concerned because, they said, phrenology was immoral in its tendencies. Now, one never—or very seldom indeed—hears a word about such objections. The chief objections now raised from a moral point of view are that phrenology leads to materialism and to fatalism.

Let us examine these objections. Why, in the first place, does phrenology lead to materialism? Because, say the objectors, the science makes the mind so dependent upon matter that no distinction can be made between them. They forget that any system of mental philosophy makes the mind depend upon the brain for its manifestation, and must therefore, according to their dictum, lead to materialism. The

fact that phrenology divides the mind into faculties, with special locations, and dependent upon certain nerves, does not lead to materialism any more than to make the mind as a whole depend upon the brain as a whole. In defining the mind, the objector would have it so immaterial as to be nothing at all, while the phrenologist says that it is a thing. It grows and increases in size and strength, and becomes more and more responsible and influential, and is the greatest power on earth, yet of such fine quality that the fingers

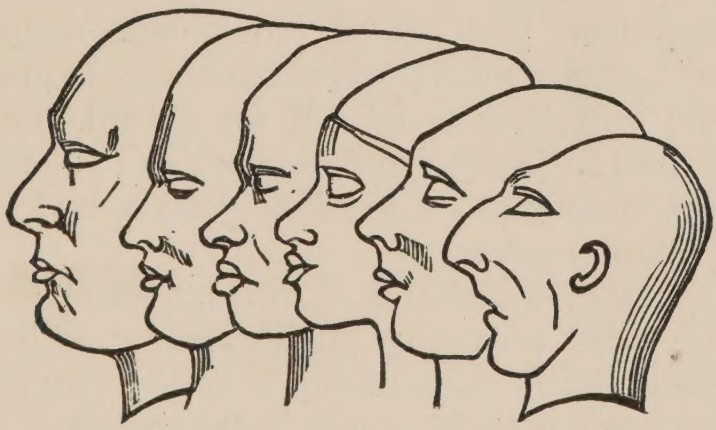

Fig. 12.—Degrees of intellect and accountability.

cannot feel it, nor the eyes see it, nor can it be weighed or measured by any physical instrument. The objection of materialism becomes the more absurd the more it is examined.

The scarecrow of fatalism has perhaps more ground for its existence; and yet that very ground is a reason why the truths of phrenology should be more studied. The objector says that, according to phrenology, man's accountability and responsibility are destroyed, and

that persons are led to justify themselves by saying they could not help doing as they did with the kind of head they had; their heads were bad, and therefore they could not help being bad. Then we have the argument so often used as a clinching one—that a system which recognises organs that lead to murder, theft, lying, lust, stubbornness, vanity, pride, &c., is not one that commends itself as being of Divine origin, and so forth. It would be just as reasonable to argue that because man has an arm wherewith he can strike down and kill his brother, therefore his structure does not commend itself as of omnipotent design. If phrenology gave them positive tendencies to good, and to good only, they would not say a word, and yet it would lead to fatalism just as much as the other. If a person is fated at all, to either good or bad, it takes away man's freedom.

It is further urged that man is fated to have much or little mind according to the amount of brain he possesses. There the objection is at fault; for a person has more or less brain, well or badly formed, according to the amount and kind of mind he has. The mind is master over matter, and matter is dependent on mind. But phrenology gives neither the head nor the mind. It finds them already here, and takes them as they are, and attempts to explain why they are as they are.

Phrenology does not lead to fatalism, nor does it destroy accountability nor responsibility, but, with the aid of the laws of heredity, it shows that man is the cause of all defects in organisation, if not in action The more we know about man's organisation and the

laws that govern it, the more we find man's obligations increase; and that those who have gone before are the cause of the imperfect organisation of those that are now living. The one who raises such objections is really finding fault with the laws and order of Nature. The child is not to blame for any of its natural defects or excesses; and its parents could give only what they had to give, and Nature had nothing else to do but to bring into existence the material put into her hands. The cast must be according to the mould. The fathers have eaten sour grapes and the children's teeth are set on edge. The fathers are off the track and the children are born off the track. The fathers, from various causes, have failed to cultivate and develop all their gifts, and the child is affected by that neglect.

From various causes, parents are diseased and imperfect in body and mind; and they cannot do otherwise than transmit what they have. One or both of the parents have diseased lungs, a weak heart, poor digestive powers, weak muscles, small bones, weak sight or hearing, an excessive or weak nervous system: how can they give health and strength where they have disease and weakness? Again, if the parents lack the reasoning, and are imperfectly developed in the moral, and strongly developed in the animal propensities and passions, how can they give a good intellect and a well balanced brain to the child? Does the objector say the parents must pray that God will make up for the deficiency? That is not the way God does business. The principles of Nature have not been changed from the beginning; besides, such

parents would not think to pray for a change. It will do to pray for restoration to health, but not for a change of the order of Nature.

If the parent has a morbid, deranged, or weak nervous system, and there is madness or any other special nervous malady, it is transmitted the same as where there is consumption in the family—the child partakes of the tendency. In like manner small Veneration is transmitted the same as small bones, and so of all the faculties of the mind.

"What is that but fatality?" says the objector. Call it what you please; it is fatality of law—that law which tells us that the sins of parents are visited on children to the third and fourth generation.

If phrenology be true, the study of it cannot lead us away from the Author of it and of all other truths; on the contrary, it leads to the study of the harmony of one truth with another, especially of those that have a bearing on the nature and responsibility of man. It cannot tend to irreligion or irresponsibility because it recognises all the moral and religious faculties, and implicitly teaches that all the powers of the mind should be exercised in their turn, and that the character cannot be perfected without the control of the higher moral faculties. The study of the science tends upwards, to self-development and self-improvement. In fact phrenology cannot be studied without a personal application of its truths, and this cannot be done without results accruing analogous to those which are sought by what is called in religious phraseology, self-examination.

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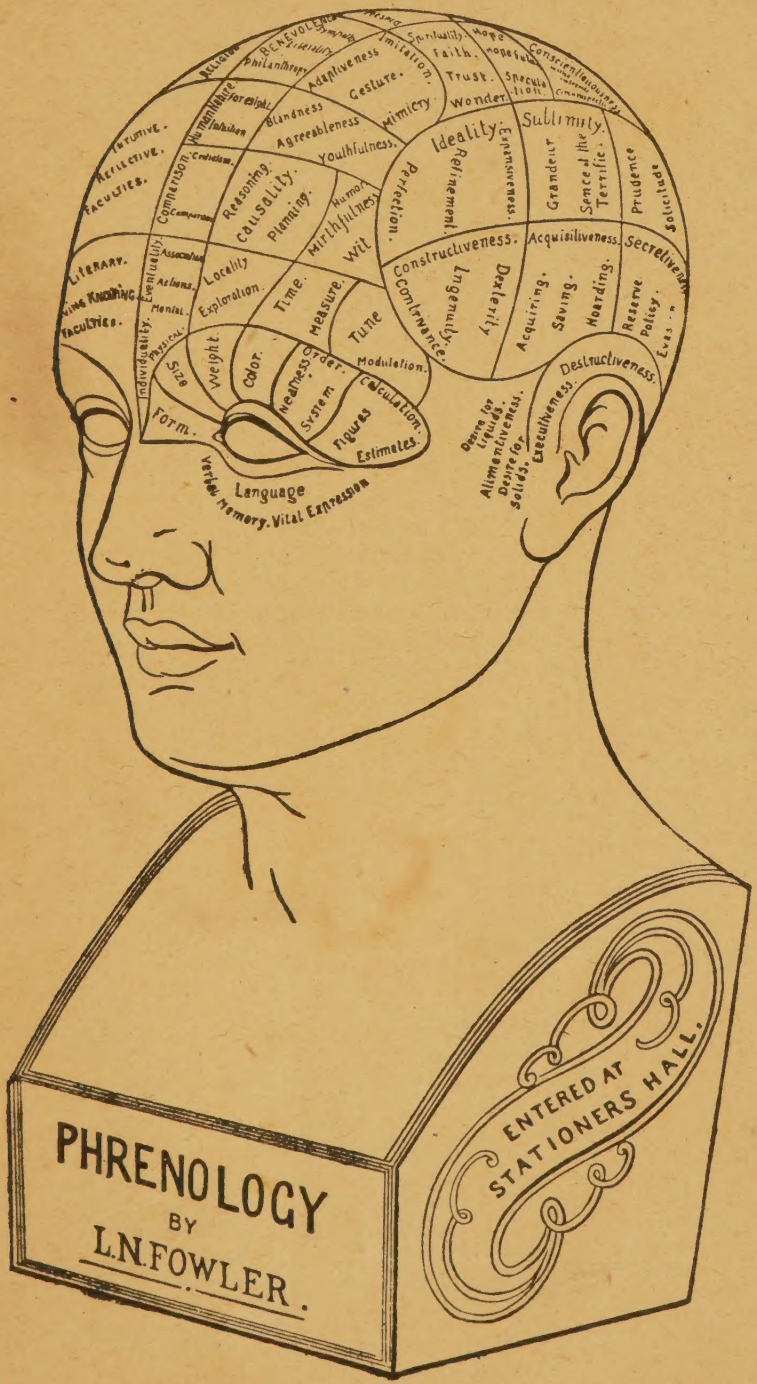

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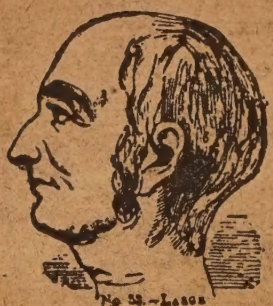

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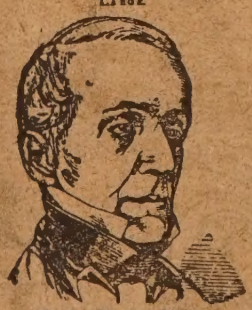

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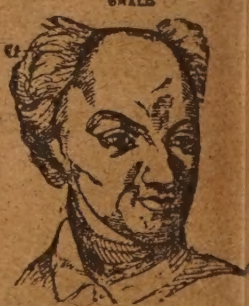

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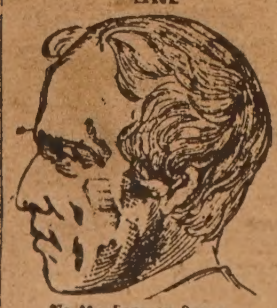

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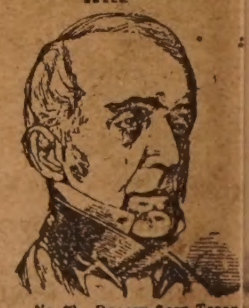

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